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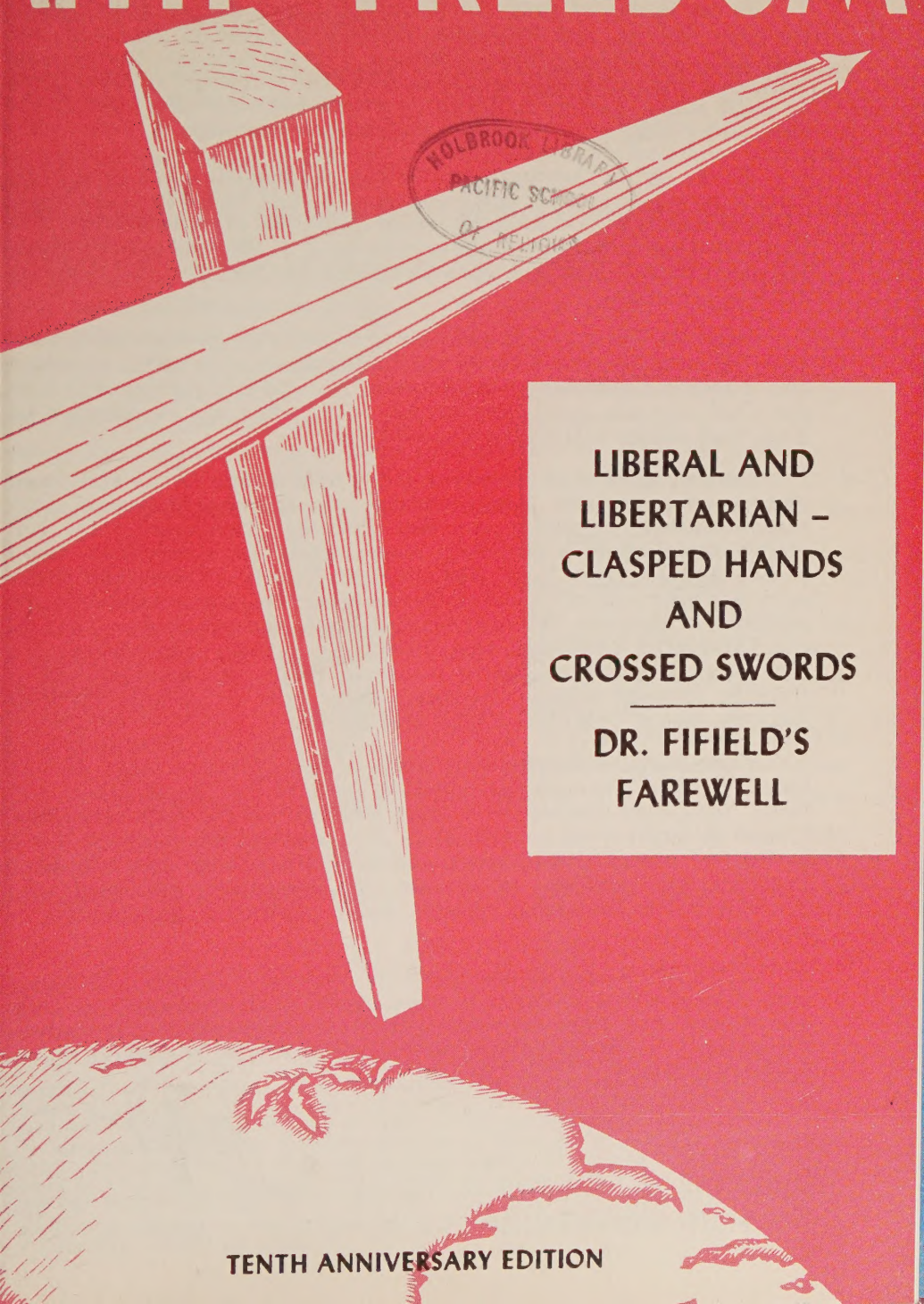
v Perspectives in

AITH AND FREEDOM



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LIBERAL AND LIBERTARIAN – CLASPED HANDS AND CROSSED SWORDS

DR. FIFIELD'S FAREWELL

TENTH ANNIVERSARY EDITION

Dr. Fifield's Farewell

AFTER 24 YEARS WITH SPIRITUAL MOBILIZATION

In the spring of 1935, Dr. Donald J. Cowling, then President of Carleton College, and Professor William Hocking of Harvard met with me in the Palmer House, Chicago. The purpose was to find some vehicle through which the will of God and the teachings of Jesus could be made more effective in behalf of Freedom Under God against the then-rising tides of collectivism, including communism.

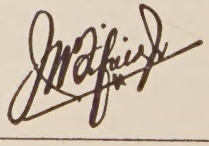
By the end of the meeting, Spiritual Mobilization had been born, for the very purposes its name indicates, and as stated in this Credo: "Man as a child of God has inalienable rights and responsibilities. The State must not be permitted to usurp them. It is the duty of the Church to uphold them." Through the years there has been faithful devotion to these principles.

I had the honor of being elected first president and served in that capacity until succeeded by James C. Ingebretsen in 1954, at which time I became Chairman of the Board of Directors. I continued to hold the Chairmanship until October 20, 1959, when my resignation as Chairman and as a Director was accepted.

Looking back over the years, I am fully aware of the trials and errors—many of both. Being minister of a church and having other responsibilities, I could never give Spiritual Mobilization the full attention and effort it deserved. Nevertheless, we maintained offices in Los Angeles, New York, Chicago, and Honolulu before the settlement two years ago at Campbell House. We have been on radio through hundreds of stations. We have printed tracts and publications, chiefly FAITH AND FREEDOM, now celebrating its 10th anniversary with this issue. We have sought to encourage clergymen who believed in freedom through sermon contests, conferences in various parts of America and at Campbell House, and the like.

There may be varying appraisals of the efforts in these first 24 years. I believe the achievements have justified the "blood, sweat, and tears" they have exacted from those who carried the responsibilities. I want to pay particular tribute to Mr. Ingebretsen, who has given so much of himself to this work, and to all who, along with him, have provided, and continue to provide, the competent, dedicated, and Christ-spirited leadership which makes Spiritual Mobilization a moving force.

As I retire I have no diminution of interest in Spiritual Mobilization. I esteem it a privilege to have shared in its leadership so long, and rejoice that it has survived and, in the judgment of many whom I respect, is rendering a real service. I have full confidence in its expanding future.



Liberal and Libertarian Clasped Hands and Crossed Swords

By James C. Ingebretsen
President of Spiritual Mobilization

Readers who have watched from ts early days the growth and maturing f the ideas sown when Spiritual Mobilization was founded in 1935 will hare our sense of personal loss at Dr. Fifield's retirement from further active participation in our work.

In resigning, Dr. Fifield indicated o our Board his intention to devote imself more earnestly than ever to his ommunity and pastoral responsibili- ies as minister for 25 years of his reat church in Los Angeles, to his vriting, TV, and radio commitments, o the Fifield Manors, and to the amily responsibilities falling upon im with Mrs. Fifield's passing.

These more pressing and prior calls n Dr. Fifield's energies and resources eft our Board no choice save to accept ne resignation with heartfelt prayers f gratitude for all the years of com- nitment and leadership which have naped Spiritual Mobilization's course.

Dr. Cowling, who continues as hairman of our Advisory Committee, as paid tribute to the importance of r. Fifield's work by expressing, in a ersonal letter to me, his opinion that Dr. Fifield "has done more than any other clergyman during the past generation to call attention to the menace of forces which have been undermining the foundations of our Federal government and our American way of life."

And because we share this opinion, we are especially grateful to Dr. Fifield for the assurances he has given us that we carry on with his confidence, friendship, and closest interest. It will continue to be our concern, as it was his, to evolve and articulate a vital and contemporary image of a modern free society fashioned on Christian lines.

The Rocky Road Ahead

Our beloved America is today not such a society. We know something of what once made America a dream and rainbow's end for men everywhere. We know more of how that dream began to fade, and is now close to vanishing.

But we know very little about how to make that dream live in today's world, and even less about how to

*A FOOTNOTE DEFINING TERMS

In the present issue we use "liberal" and "libertarian" only in their social sense. While there is some correlation of the social labels with theological positions, the theologies of social liberals and libertarians are no longer self-evident. There is much over-lapping and coalescing both theologically *and* socially.

In general, however, we mean by "liberal" that social view known popularly as "to the left," advocating enlarged entry of government into human relations, ranging from "the welfare state" to socialism. By "libertarian" is meant the view known popularly as "to the right," for which the word "conservative" is often used, with emphasis on voluntarism and limited government.

Spiritual Mobilization, however, seeks to be "libertarian" in a less doctrinaire sense, and is more concerned for the moral and spiritual roots and implications of freedom. Consult the brochure, "The Liberating Spirit of Spiritual Mobilization," and the recent editorial, "Who Are The Reactionaries?" Ours is a freedom philosophy which gives larger scope than traditional individualism to the concept of Christian community.—Editor.

cope with that strange world of tomorrow which is already casting its gleams of hope and shadows of fear over Western civilization.

In short, we are beginning to see what we *don't* want, but we no longer know what we *do* want. Even if we did know, and could see the sacrifices required, I wonder how many men stand ready to be counted in the difficult and unpopular task of pursuing it?

I believe that the Rev. Edward W. Greenfield, Editor of *Faith and Freedom* and Director of our conference and program activities, is one such. His sense of dedication and humble spirit of searching and understanding, as reflected in such writings as "The Liberating Spirit" and "The Intimidated Society," has commended itself to our Board of Directors and to countless friends across the country and beyond.

And I am glad that, through his efforts, the strength we need for the future is taking form in a more actively involved fellowship with other clergymen than has existed in recent years.

The Hopeful Signs

Our mail from hundreds of these clergymen confirms that there is a grass-roots hunger abroad for a contemporary Christian message of freedom capable of coming to grips with the enormously complex and desperate challenges and problems which face our country and the world.

Though the "Social Action" experts still hold power in dozens of important religious organizations, seminaries, and publications, the ideas of "Christian Socialism" which gave rise to the Social Action movement no longer carry valid intellectual content or spiritual altitude.

As one of the institutions which, over the years, has predicted that so-called "Christian Socialism" would indeed bring social Christianity to a dead end, we welcome the growing current interest in discovering and articulating a higher vision – a more liberating spirit.

The Most Hopeful—Conversation!

Thus it is that I attach such timely significance to the exchange of views which follows.

There is significance, perhaps, in the fact that the discussion is not with or between anyone in the top echelons of the ecclesiastical world. It is among men who live and work where the churches are, who are not "big names," who operate within the currents of thought which proceed from "the grass roots."

Dr. Harry Butman, who will be remembered for his review of *Dr. Zhivago,* is the active pastor of a Congregational church in Los Angeles.

The Rev. Julian Keiser is Minister of Social Action for the Congregational Conference of Southern California and the Southwest.

Mr. Greenfield is only a year-and-a-half removed from an active Presbyterian pastorate in the Midwest, and in close touch with numerous pastors and churches on local levels.

The present exchange arose when, last May, Mr. Keiser published in his mimeographed periodical, *The Stimulator,* circulated among his Southwestern constituents, a modern paraphrase of The Parable of the Good Samaritan, entitled "Structured Neighborliness." In response to what he felt to be its unacceptable "liberal" significance, Dr. Butman preached a critical "libertarian" sermon, "The Minimized Man."

When the editor of *Faith and Freedom* was shown a copy of this sermon, which included full quotation of the parable, he urged Dr. Butman to rewrite it as an article. He later invited Mr. Keiser to reply to the article, with the understanding that Spiritual Mobilization reserved the editorial privilege of making editorial comment.

To both men it was stipulated that though the exchange occurred between clergymen of the same denomination, it was to be kept, as far as possible, on a non-denominational basis.

To provide context, it should be further noted that in a letter to Dr. Butman, Mr. Keiser explained:

"*The Stimulator* consists entirely of my own personal comment, and I take full responsibility for it as an individual. It does not in any sense reflect any official position of the Conference, its Board of Directors, or even of my own Department of Social Action. They allow me complete freedom in putting out this little monthly stimulator to our Social Action people."

Where the Rival Views Differ

One factor which makes the exchange of views so timely is that, although Mr. Keiser is a "Social Actionist," he doubtless would not consider himself a Socialist. His modernized version of one of Jesus' most touching parables expresses, rather, a liberal" view shared by many others.

But do we really want a society, however efficient (and one might doubt just how efficient it would prove to be) modeled after the lines of this parable? Dr. Butman and Mr. Greenfield think not, and I range myself alongside them in believing this is not a sufficiently life-giving image for Christians to give allegiance to.

No doubt the presentation of the issues in these pages is one-sided, as Mr. Keiser fully recognized in accepting the editor's invitation. But Mr. Keiser and Dr. Butman have succeeded in putting in striking contrast the sharply different ways in which concerned men are today applying the Christian Gospel to the social scene.

To me (and if I am wrong, I should like to be disabused) the Social Action movement, while apparently renouncing doctrinaire Socialism in favor of a modern-day "liberalism," seems only to say that there is nothing wrong with modern man that cannot be cured if only we can have enough mechanical aids, policemen, and centralized welfare programs of one kind or another to provide cradle-to-grave security for all.

In sharp contrast to this view we Christians who describe our social views as "libertarian" continue to say that our troubles lie in man himself, and that they go deep to wrong life-choices, so that the disasters which threaten us can never be surmounted by further restricting the little areas of freedom and personal responsibility still remaining to us.

We seek ways to release, not further inhibit, the natural energies, capacities, and needs for creative love and service in fellowship.

Though man has now succeeded in releasing the enormous energies and power of matter, we believe that he is allowing the energies and power of life to wither. Only when there is rekindled in the hearts and minds of those who have willfully lost, or who have never known, the spiritual yearning for liberty, can there be hope of rising above the tides of materialism and collectivism.

No Place For "Equivocal Men"

On one point, all of us firmly agree with Mr. Keiser: "These issues are not merely academic; there is no neutrality."

There is no room here for the "Equivocal Man" described by Allen Drury in his best-selling *Advise and Consent*—the man who "could always find an excuse for being hospitable to this, he could always find a reason for not being hostile to that"; who could "slide smoothly just between the sharp edges of clashing principles and there find a glib, soft, woozy area of gummy compromise and rationale that effectively blurred everything, enervated all issues, weakened firmness, and sapped resolve in a way that hamstrung his own country and made it easier for her enemies to move a few steps farther along the paths they had set themselves." (p. 161)

Certainly, Spiritual Mobilization has never been in the hands of Equivocal Men. It is not now.

It is in the hands of those who look for moral integrity in others as in themselves, and who relish the crossing of swords with those of vision and spirit with whom they can nevertheless join hands in the higher allegiances to whose fulfillment the crossing of swords is directed.

It will be a salutary thing for that common cause when the liberating spirit of Spiritual Mobilization can be tested in Social Action meetings, seminaries, and other citadels, where, though Mr. Keiser graciously recognizes the desirability that we do "come together to discuss such issues in the spirit of love and trust," we have up to now, more often than not, been denied a hearing.

We shall welcome comments from our readers, and would hope to devote our next issue to publishing such comments bearing on matters broached in either this introduction or the main articles which follow.

REAFFIRMATION OF FAITH AND PURPOSE

With this issue, *Faith and Freedom* observes its tenth year of publication, and Spiritual Mobilization approaches its twenty-fifth year of operation, to be observed this coming Spring. Because the central core of beliefs which brought both the organization and the magazine into existence continue to guide their course and concerns, we take this opportunity to declare what we believe, as expressed in the brochure, *The Liberating Spirit of Spiritual Mobilization*, published earlier this year. Additional copies providing fuller details of policy, program, and purposes, are still available on request.

"We believe that each person is created to fulfil himself as a child of God and is endowed with inalienable rights and confronted with responsibilities, the exercise of which make possible the moral and spiritual growth which gives life meaning and purpose.

"We believe that the conscience of both church and community must be informed and aroused against every coercive or seductive force in government or elsewhere that would deny or frustrate any of these rights or responsibilities.

"We believe in an awakened understanding and commitment to a contemporary Christian view of man and modern society which can sustain a vital spirit of communion in all human relationships by respecting the dignity and the freedom under God of each individual soul."

1. Structured Neighborliness

A MODERN PARABLE

By the Rev. Julian J. Keiser

The adaptation of the familiar Parable of the Good Samaritan (Luke 10:29-37) is reproduced here as originally published in THE STIMULATOR by the Reverend Mr. Keiser, who is introduced in Mr. Ingebretsen's article. This is the item that touched off the critical study by Dr. Butman that immediately follows.

A certain man went down from Los Angeles to Claremont on the San Bernardino Freeway. It came to pass that, as he drove along at 60 miles per hour in the inside lane, a driver who had imbibed too freely crowded him into the center island, causing his car to crash against a cement pillar, and leaving him bleeding and unconscious.

Now by chance a minister was passing down the same road doing 65 miles per hour in the inside lane, and would have stopped; but, by the time he realized what had happened, a fence in the center made it impossible to turn off to the left, and the flow of traffic on the right was moving fast and tight; so, troubled of conscience he passed by, slowing momentarily to 55 and causing much screeching of brakes, the acrid smell of hot rubber, and the rapid rising of blood pressure.

So likewise a church officer, when he came to the place, was doing 55 in the middle lane; but lo, he didn't stop for the same reasons, plus the fact that by the time he could change lanes, he was two miles past the scene of the accident.

But a Negro missile designer, journeying from his work to the inner city, which, because of segregation, was the only place his money was accepted toward the purchase of a house, came to where the accident was; and when he saw him, he reached for his car telephone and contacted the police.

Immediately the tax-supported police went into action, radioing a squad car near the scene, and soon the injured man was in a hospital where his company group-insurance plan took care of him very well. The welfare department sent a case worker to the man's home, notifying his wife of the accident, and arranging the papers to enable the family to receive unemployment insurance while the breadwinner was unable to work.

As it came to pass, when the injured man gained consciousness, he remembered the make of the offending car and some numbers on the license; so in a few hours the police apprehended the drunken driver. In the fullness of time, he was sentenced to prison, this being his fourth conviction involving personal injury or death.

Which of these proved neighbor to the man hurt in the accident? Since this is a modern parable, dealing with a more complex age and a highly organized industrial society, the story asks another question: How could anyone have been a neighbor to the man injured on the freeway if there were no telephone in the car, no tax-supported police, hospital insurance, unemployment compensation, social welfare workers, or social legislation regulating each of these factors in our modern society?

2. The Minimized Man

The article below is the revision, for purposes of publication, of a sermon by Dr. Butman originally delivered in The Congregational Church of the Messiah, Los Angeles. It is his rejoinder to Mr. Keiser's "Modern Parable."

By THE REV. HARRY R. BUTMAN, D.D.

This is a brilliant, thought-provoking parable. It succinctly states the problems of trying to apply the personal ethics of the Jericho Road to the roaring freeway; the solution offered to the ethical dilemma is certainly feasible.

But as I pondered the parable, I became aware of a haunting shadow under its surface lucidity. For several days I tried to analyze why I was so troubled by it. I kept asking myself: Why am I so strongly and persistently disturbed by this parable of "Structured Neighborliness"?

And as I pondered, understanding came. All my adult life I have been fighting collectivism, and this story is pure collectivism, persuasively stated; an ideological wolf in verbal sheep's clothing.

The New Gods

We have lived under the shadow of the men who have taught the theoretical supremacy of the state—Marx, Lenin—and the later strong men who put the theories into practice—Mussolini, Hitler, Stalin—those enormous bullies whose thoughts were identical but whose systems carried different name-tags: Fascism, Nazism, Communism. And while we Americans have not become totalitarian, we have become tainted with the intellectual poison that the state, the group, is all; the individual nothing.

The parable reflects this collectivist mood, the adulation of the group.

The tale also reveals an unthinking worship of the machine. This worship has become so strong a force in America that if the demands of the machine age are sufficiently urgent, no human value or ideal is too sacred to sacrifice to the satisfaction of these demands.

Let one startling illustration be given. We traditionally hold that the home and the family are among the supreme values of life. But when the space at Los Angeles International Airport recently became crowded, 196 families were evicted from 185 dwellings so that those shiny machines called jets could get off the ground! And so powerful is the grip of machine worship on men's minds that even the victims made small protest, but went as docilely as drugged Aztec sacrifices went to the obsidian knives of the priests.

The parable troubles me because it assumes that collectivism and mechanization are good; an assumption I am not personally prepared to accept!

The Modern Mood

My uneasiness increased when I realized that the parable is more than mere allegory; it is excellent reporting. It accurately reflects contemporary fact and mood. This *is* an era of conformity and mechanization; to many Americans the state and the car are true gods.

The worship of the state takes the form of offering costly gifts at income

tax time, and the unending surrender of basic rights in return for the privilege of living. And we worship the machine because we have set up a way of life in which the machine is absolutely indispensible; we could not divorce the machine even if we had the courage.

But the most saddening thing of all is that this parable so far departs from the spirit of Jesus as to hail the surrender of the free personal Christian responsibility to the impersonal coercive mechanisms of the state as something to be gladly accepted and cheerfully championed.

Individual vs. Collective

Now Christianity has never really grappled with the problem of the mechanized society, but it has done much thinking about the relationship of the group and the individual, and it has historically taken the stand that the freedom of the Christian man is an ultimate good. The Judeo-Christian tradition, in which we stand, maintains that the central religious issue is that of the single soul's relationship to God: "God and thy soul stand sure."

And one cannot study the teachings of Jesus without realizing his stress on the worth of the single soul, and his disesteem of the organized group, whether organized around Caesar or the Temple at Jerusalem.

But there is a powerful trend in religious circles today to move away from the teachings of Jesus into a religion of collectivism. I happen to be a Congregationalist, and our parable was written by a Congregational official, but the philosophy underlying the parable has acceptance in virtually every social action committee in every major denomination, and, crowning example, in the social action body in the National Council of Churches of Christ in America.

Whose Opinion Speaks?

It is an extremely difficult philosophy to fight because its proponents are highly skilled in using the prestige of their positions for the purpose of making statements which are legally beyond their powers to make. This lack of power will be admitted under criticism. Called to account, the official will say, "This is merely my personal comment: I take responsibility for it as an individual. Of course it doesn't represent the thinking of the whole denomination, or of the denominations in our council."

But this disclaimer does not alter the fact that the denomination, or the assembly of denominations, has been used as a giant megaphone to cry the doctrines of a small group to the whole world. The average reader, here or abroad, in such an issue as the recognition of Red China, for example, will suppose that the published statements have the support of great numbers of Christians.

The gravamen of this arrangement is that for purposes of propaganda favoring a particular political or social viewpoint, the immense force of a powerful denomination is called into action, but when the heavy guns of criticism begin to thunder, the target suddenly shrinks to one small individual or committee. It is a sad fact that a tiny minority of collectivists in official high places are able to use the leverage of great denominations to move society away from the simple ideal of Jesus.

DISSECTING THE PARABLE

1. Individualism Dying

Let us look for a little at certain

general objections to the philosophy of life set forth in this parable. To begin with, it is counter to the original American pattern of stressing the worth of the individual against the state, personal liberty against conformity.

It is readily observable that this pattern has undergone considerable modification in our day. For example, ours was once the land of the frontier: cowboys and land holders debated with six-guns the rights of the individual that Thoreau and Emerson had debated with careful words at Concord Village. But the frontier has closed, the frontier mind has gone, and the American mood has altered.

In America's young and growing days (and maturity, let it be said sotto voce, is not always an improvement on youth), the individual was the principal thing: the state existed to serve him, and not he to serve the state. Society's function was to give him every possible liberty that could be given without sheer peril to the whole. In remarkably concise fashion the parable reflects the change—and calls it good!

2. Man Minimized

In the second place, the philosophy behind this parable of "Structured Neighborliness" minimizes man, and makes him less than he is.

Liberal Christians follow the Judaistic tradition at this point; we believe in the essential dignity and worth of man. He is not a faceless statistic or a slave: he is a whole person, and free. He is of worth because he is a child of God: God made him in His own image.

In the Eighth Psalm this thought is given magnificent expression. The poet is looking at the vastness of the starry skies, the great flames burning in the velvet blackness of the desert night:

"When I consider thy heavens,
the work of thy fingers,
The moon and the stars which
thou hast ordained;
What is man, that thou art mind-
ful of him?
And the son of man, that thou
visitest him?"

And the answer is unexpected: it is not the contempt or derogation of the tyrant, or of the Beat Generation novelist, or of the cynical atheist, or even of the gloomy theologian. It is a pean to man's greatness as God's son:

"Thou hast made him but little
less than God,
And dost crown him with glory
and honor."

An individual man is a holy creature!

But this modern parable subtly minimizes man. The man is not important; the group and the machine are important. If you will read this story carefully, you will discover that in a very real sense even the Negro designer is not the hero; he is merely the hero's informant. The telephone is the hero. And the hero summons, not men, but organizations: "He reached for his car telephone and contacted the police."

The human feeling, the motivating sympathy of the modern Samaritan, is quite unstressed; the tool and the group are the real, and honored, saviors. At this point the author, with superb economy, has caught a whole theology of machine and state in ten words: "He reached for his car telephone and contacted the police." And in this apotheosis of machine and state, man the individual has become a minimal factor.

. Man Dehumanized

Further, the philosophy of this parble not only minimizes man; it deumanizes him. It takes richness, varmth, immediacy from his actions nd makes him a mere distant trigger.

In the original tale the Samaritan, rudging apprehensively along—f o r ne narrow roads through the Jericho ungle were notorious for the freuency of robbery—suddenly came p o n a stranger, half-conscious, reathing heavily, and obviously in eed. The nameless hero went to the vounded man, touched him with his ingers, cleaned out his cuts, washed hem with the antiseptic of wine, and alved them with the emolient of olive il; then, with heave, strain, and comorting words, put the hurt man on a lonkey. With strong cradling arms the amaritan carried the stranger into he inn, personally nursed him and ook care of the bill.

Here was actual human contact, lesh against flesh, eyes looking into yes, skin, bone, and blood; empathy nd understanding.

But what happens in our tale of the reeway? There are no flesh and blood ersons involved at all. The phone ummons the police, the squad car ets the ambulance, the "accident" *sic*) is soon in the hospital where roup insurance pays the bills; the velfare department notifies the family nd gets unemployment compensation nder way.

I am by no means decrying these ubstantial benefits. My point is their mpersonality, their terrible, deperonalized assistance. From the first unctioning of a few ounces of plastic hone, through all the intricate mehanical and sociological operations, here is no living human touch, no mmediacy, no laying on of hands.

We do not know if the kindly man who set the machinery in motion by his phone call ever saw the person he helped; we do not know if he would have actually given of his time and strength as did his ancient prototype. A cog in an intricate machine has been damaged; other cogs come to repair it.

One can almost hear the brisk, professionally bright tones of the social worker: "Your husband has been hurt, Mrs. Smith. But don't worry, he'll be taken care of. When he's well, the police will bring him home. Just sign these papers; here, and here, and here." And blithely the worker departs to the next case.

John Boyle O'Reilly, a Boston poet of a former generation, once mocked the growing tendency to substitute personal help for the needy with welfare bureaus which operated "in the name of a cautious statistical Christ." His barb still has sting. Cups of cold water are no longer given in the Master's name; there are agencies for that.

And the fact that we have accepted these agencies does not change the further fact that the direct relationship of man with his needy fellows—neighborliness—is dying, shredded by the racing gears of social machinery.

4. Christ Irrelevant

Finally, this parable raises a theological question of deep significance. Let me quote again from the last paragraph. "Since this is a modern parable, dealing with a more complex age and a highly organized industrial society, the story asks another question: How could anyone have been a neighbor to the man injured on the freeway if there were no telephone in the car, no tax-supported police, hospital insurance, unemployment compensa-

tion, social welfare workers, or social legislation regulating each of these factors in our modern society?"

And this query, I submit, raises still other questions: Are Christ's teachings timeless, or merely for a particular age? When Jesus laid down rules for spiritual behavior, was he simply making a code for a given time, or did he touch the changeless core of ethical reality? Is the religion of Christ a faith adequate only for a simple pastoral age, or can it speak to men in all ages?

These are by no means rhetorical questions; they are real issues, and they are issues upon which every thoughtful man and woman, every person concerned with himself, his fellows, and the blessed community, must finally take a stand.

For my part, I believe that Jesus spoke ultimate truth. If Jesus says that direct love of man for God and man is the supreme spiritual reality, I accept that word, although the intellectual climate of my time denies it. Jesus is not one of a long procession of gods—Marduk, Osiris, Zeus, and Odin—who marched for a time across a part of Earth's stage and then trudged into the dusk of desuetude and the night of oblivion, remembered only by scholars.

What Jesus teaches us, clothed as it is in little lucid stories, has the strong bones of eternal meaning, and it will stand long after the four-level interchange is a broken and untraveled set of ferro-concrete arches, and the night wind rolls the tumbleweed along the emptiness that was once the Harbor Freeway.

The Christian Protest

A man may ask: But what can I do about this wave of social and mechanical idolatry that has swept over our century? And the question is not to be lightly, or even wholly answered. For we simply do not know the whole answer. When a man looks reflectively at our mechanical collectivism, it seems almost too vast to be censured, too big to be criticized. He disapproves, he fears, but finding it hard to say, "It is evil," contents himself with the lesser censure, "It is here; it must be endured."

But to endure is not to be passive. For first, we can personally practice the simple ethics of Christ whenever possible. The new conditions have not made Christ's teaching obsolete; they have merely made it harder, or more perilous, to practice.

Only a few weeks after our parable was printed, a woman wrote a grateful letter to the Los Angeles *Times*, thanking those unknown benefactors who, when her car had broken down on the very same freeway of the story, had come directly to her aid. These three men did not reach for a phone. They stopped their own battered car, directed traffic around the stalled machine, with muscle power pushed it into the divider strip, with greasy, helpful hands made repairs, and sent her on her way rejoicing that she had met the Good Samaritan's Twentieth Century sons.

The Single Soul's Integrity

And we may not only do such direct acts of neighborliness as may fall into our hands to do; we may also enter into an active rebellion against the smothering collectivism of today. This state of rebellion must be basically inward and spiritual, albeit ready to break into action in the ripeness of time. A free man can refuse to worship that which he considers evil.

True, he must accept that great leviathan, the state; he cannot escape the machine in its myriad forms and functions. He is in the world, and he cannot be pure above the world. But he need not, in his heart of hearts, bow down himself to state and machine and serve them.

The single soul, swung in the irresistible vortex of today's society, cannot help moving externally with the maelstrom. But in his spirit he can maintain an integrity of skepticism, and never grant the Moloch-machine or the god-state the idolatrous homage they get from the unthinking many. Always he can use the means of mechanism without giving them the worship that would make them ends.

And this above all else; he can hold fast to Christ's timeless commandment to love his God and his neighbor with all his heart, to live richly in personal relationships. And this truth will be green and good when today's most intricate glittering machine is as the wooden wheel or the stone axe, and the strong states of our time are as Nineveh and Babylon.

3. Letter of Reply

By the Rev. Julian J. Keiser

The following is in reply to the editor's invitation to the Rev. Mr. Keiser to express his reactions to Dr. Butman's sermon-article on "The Minimized Man." While he had been offered equal space, Mr. Keiser replied in the form of a letter under the letterhead of his area Congregational Conference, headquarters in Los Angeles. In accordance with his request, the letter is reproduced in its entirety, with only the dividing subtitles added.

Dear Mr. Greenfield:

Thank you for your letter and the copy of Mr. Butman's sermon. It is gracious of you to print my parable, "Structured Neighborliness." I am perfectly content to allow the parable to stand by itself; it needs no defense. Like the much better parables of our Lord, this one had only one point. I doubt that the sermonizer was really looking for it, and so he found, instead, exactly what he sought: the springboard for a sermon. It was the same in Jesus' day. People see what they want to see in poetry and parable.

You have suggested a scholarly exchange of opposing view points. This would certainly be desirable. However, it is questionable if such an exchange could be considered scholarly or in the interest of better understanding unless it begins with the basic trust in the integrity of the participants and approaches the issues without acrimony.

I do not believe we begin under the most promising circumstances with a document which labels the point of view represented by a sincere Christian brother as "pure collectivism," "an ideological wolf in sheep's clothing" (immediately followed by an inferred connection to Marx, Lenin, etc.), "worship of the machine," etc.

Your regular readers could not give less scholarly consideration to my views after that opening if I had just appeared before the House Un-American Activities Committee and invoked the Fifth Amendment fifty times.

Common Cause

Under the circumstances we might profitably explore, in an atmosphere of friendly and informal personal fellowship, the considerable areas in which we are in common agreement. In reality, it seems to me that both Mr. Butman and myself worship and serve the same God and Father of our Lord Jesus Christ, exalt the religion of Jesus, and preach and seek to practice the implications of the eighth Psalm, the parable of the Good Samaritan, etc.

We both cherish and seek to preserve and extend our precious heritage of freedom, abhor Communism, Fascism, and any system making any children of God mere instruments of any state, institution, corporation, union or other individual. This by no means exhausts our agreement but is rather suggestive of what I believe to be a profitable area of exchange.

Dividing Concerns

If this should prove profitable, we might then seek earnestly to deal with the various shades of differences that exist between us, seeking to define and clarify such issues as the following:

1. Does the Gospel speak only to man's personal relations with other individuals and to God, or does it also speak some word of love and judgment upon our corporate and institutionalized relationships? Do redeemed individuals have any role in seeking to redeem institutions, or social structures like racial segregation? What should be the role of the Christian in this regard?

2. Do the rigid categories of black or white, good or evil, individual or collective, private or public, free or enslaved, accurately define man's alternatives, or do these categories tend to spill over into one another, giving all alternatives some shade of gray?

3. Is it true that "Christianity has never grappled with the problems of mechanized society"? Is this something which Christians are called to do in an age of mechanization?

4. What are the proper and improper roles of government in a democracy? How valid is the philosophy of government expressed in terms of "the less government, the better"? Will this philosophy enable Negroes to enjoy the same measure of freedom white people enjoy in our society?

5. What forces in American life have the greatest influence upon legislation? Can we document this? How can individual Christians concerned with better government be heard above the powerful, well organized, self-interested lobbies?

6. Does Plato's comment, "The penalty good people pay for not participating in politics is to be governed by those worse than themselves," have any relevance for the role of the modern Christian in politics? What is the role of the churches in the area of Christian citizenship?

7. What are implications for government in the compounding of population density in our increasingly urbanized society?

8. What is the concern of individual Christians for the human needs of people we never meet in our society? How adequate are voluntary charities in coping with urbanized human welfare needs? Is social welfare a legitimate aspect of democratic government? What is the responsibility of the churches with regard to social welfare needs?

9. How important are international structures to the achievement of justice and order among nations? What is the role of the Christian in this area of concern?

More than Academic

Smearing with emotionally charged labels, searching for veiled inferences, and imputing the misuse of "the prestige of their (official) positions" have no place in an honest and forthright discussion of these important issues confronting Christians in our time.

These issues are not merely academic; there is no neutrality! As Dr. Harry Emerson Fosdick has said, "Either we will be a part of the world's problems or a part of their solution."

That there should be controversy among Christians over such important issues is healthy and essential to the best interests of democracy. How can we come together to discuss such issues in a spirit of love and trust, so that the result may be fruitful for a better understanding of the issues involved, and a greater appreciation for each other as fellow children of God?

Sincerely,

Julian J. Keiser

4. Has the Christian Spirit Become Irrelevant?

Editorial Comment on the Keiser-Butman Exchange

By The Rev. Edward W. Greenfield

The title at the head of the introduction to the foregoing exchange, "Liberal and Libertarian*—Clasped Hands and Crossed Swords," is deliberately and aptly chosen. The articles themselves exemplify it; we of Spiritual Mobilization hope that we can properly maintain and extend it.

Where Hands May Be Clasped

For there is, first, nothing of which Christian liberals and libertarians need more to be reminded than Mr. Keiser's splendid affirmation of commitment to "the same God and Father of our Lord Jesus Christ." In the portion of his letter to which we have added the title, "Common Cause," he expresses that to which we and Dr. Butman and all fellow Christians may gratefully assent.

Indeed, to those of us who call ourselves libertarian, conservative, "freedom-lovers," or whatever term is appropriate, it has often been a source of pleasure that those who prefer to be called liberals speak so much of our own language. While in both camps there are doubtless fellow-travelers whom both would cheerfully disavow, we believe that nothing is more important to understanding and fellowship than basic trust in one another's sincerity and integrity.

Accordingly, we of Spiritual Mobilization cannot condone the attacks too often made by our own "fellow-travelers" upon the motives of those who hold rival positions. Nothing is gained except alienation by attempting to repudiate the liberal argument through exposing the alleged "communist front" associations of particular individuals who identify themselves with the liberal position.

Communists and socialists there doubtless are among the "liberal" clergy, but we affirm our unwavering faith in the moral earnestness of the overwhelming majority of clergymen, whether their positions agree with ours or not. We may believe that in matters of social philosophy they are mistaken, but this is not the same as believing they are "bad."

As a corollary, neither can we condone the frequent personal attacks made by liberals upon those whose social philosophy resembles our own. If liberals demand respect for their integrity, they must grant that they have no monopoly on it. Again, nothing is gained except alienation and distrust in the use of such labels as "fascist," "reactionary," "front for the monied interests," and the like. Name-calling is as illiberal in a liberal as in a libertarian.

Where Swords May Cross

But this is not to say, second, that

*See footnote, page 3.

ur differences are not real and that iberals and libertarians should cease o be forthright with each other. Where differences are honest, and where rivals respect each other's honesty, forthright attack and counterattack can be both stimulating and creative. We agree heartily with Mr. Keiser that "controversy among Christians over such important issues is healthy." The unhealthiness arises when either side damns with invective on the one hand, or by ignoring the opposition, refusing to cross swords, on the other.

Each of the two primary lines of Christian social thought has a powerful case to make. If the libertarian claims have suffered by default in the face of staggering problems and lack of adequate spokesmen, its claims have nevertheless gained in respectability, not only for reason of growing numbers in libertarian ranks, but also for reason of concessions that many liberals have been led to make.

There appear to be, for example, growing confidence in free enterprise and mounting disillusionment with the power structures of organized labor—concessions which among many liberals twenty years ago were almost unthinkable!

But if liberals and libertarians are to clasp hands while nevertheless crossing swords, they must recognize the issues. The issues are the thing, and here it is that Mr. Keiser has rendered a signal service by calling some of them out! It may be that his are leading questions, assuming answers in the manner of the asking, but the issues, however stated, are real.

Mr. Keiser is absolutely right: the questions he raises are *not* academic! There *cannot* be any neutrality! We must perennially demand of ourselves that we be part of the solution, not of the problem!

Let it be repeated and underscored: *it is the argument that must engage us, not the presumed associations, good or bad, of the arguer.*

Whether the liberal or the libertarian more closely approaches truth in applying common Christian persuasions to the social situs of our time, can be resolved only on the level of reason, evidence, experience—and a strong dash of Christian grace!

What Are The Issues?

Having said this, we move to the points at issue in the Keiser-Butman exchange. And to begin, we must acknowledge Dr. Butman's penchant for strong, colorful prose, which may appeal as much to the emotions as to the intellect. Among clergymen, whose prophetic function in the pulpit is to motivate more than analyze, this is by no means uncommon as both vice and virtue.

But we should observe that the parable, too, is as much an instrument of passion as of intellectual persuasion. And yet again, surely, in neither the sermon nor the parable is the passion devoid of solidly intellectual and vigorously moral content!

Granting this, we are constrained to ask what was the point of Mr. Keiser's version of the familiar parable if not what Dr. Butman saw in it? Mr. Keiser, in his letter, has not told us.

He takes exception to Dr. Butman's "pure collectivism" as an emotionally loaded phrase. "Collectivism" has, indeed, become emotionally charged, yet the fault may lie not so much in the charge as in the poverty of language. We have no other sufficient word for the coercive supremacy of the group over the individual: for the

compulsive, impersonal character that has entered human relations by way of the state, the labor union, the giant corporation, the highly organized institution.

The point it seems that Dr. Butman sought to make is that when neighborliness becomes "structured," a matter of state-enforced, tax-supported, institutionalized, depersonalized service, it is no longer "neighborly." In proportion as the personal is minimized, the Christian essense is minimized; hence, man himself is minimized.

Christianity Confronted By Complexity

Whether or not Dr. Butman is correct in this, especially as applied to the parable, let the nature of the issue nevertheless be recognized. As a matter of fact, Mr. Keiser himself fully recognizes it in his questions, of which the first is perhaps the key: "Does the Gospel speak only to man's personal relations, . . . or also . . . our corporate and institutionalized relationships?"

A run through all of his questions will reveal the dominant theme. They demonstrate awareness of the massive, impersonal forces that have become the complex of our times: the difficulty of simple black-and-white categories; the age of mechanization; the growing role of government, and the powerful pressure groups seeking to influence government; the increasing power of the organized church as its own pressure group; the compounding of population density; the demand for large-scale governmental welfare measures; the looming power of international structures.

These may not exhaust the questions, but they are enough to impress any thoughtful man with the nature of what exists for Christians to grapple with. The complexity and the collec tivizing trends of our time, and the seeming inevitability of more of the same, are realities that cannot be blinked.

If Christianity is to have relevanc to the overpowering demands of the age in which we live, we *must* seek an answer. In this we join hands with the advocates of the Social Gospel and Social Action: the Gospel of Chris must speak to the *whole* of life; it mus find relevance and a valid rejoinder t the massive structures of our moder world, or be overwhelmed!

The dominant question must there fore be, not whether Christianity i relevant, but *in what terms* is it rele vant, and *to what ends*?

The Liberal Answer

To us it seems that the terms i which liberalism seeks relevancy hav become part of the problem rathe than part of the solution. Once th liberal vision was considered pro phetic, and, as a protest against evil that existed, it doubtless was.

But, as is not without precedent i spiritual history, the prophetic visio of an earlier era tends to become th rigid dogma of the next. Indeed, D Edward Elson of The National Pres byterian Church, Washington, D.C has called it "a new 'fundamenta ism'."*

Answers to the complexity of mod ern life which seem too often to b accepted, if not openly advocated, i the liberal's application of the Chri tian Gospel entertain either an imag of a socialized society under growin centralized control, or an image

*In *Christianity Today*, Oct. 26, 1959, "D Protestants Speak to the Nation?" We espe ially commend this article to our reade For an editorial taking issue with Dr. Elso see *The Christian Century*, Nov. 11, 1959

ɔwer structures sufficiently balanced
preserve some degree of equi-
brium.

If history or surmise provide reliable
lues, the first of these images must be
nally one of the enslavement of men;
ıe second, an image of so precarious
n existence that men must live in
erpetual fear of a tipping of the bal-
nces into large-scale disaster. The
hurch itself, in either of the foregoing
rospects, is subject to the temptation
f becoming another power structure
ather than a redemptive community.

Needed—A New Image

To anyone for whom the foregoing
; abhorrent – and many liberals will
ecoil along with libertarians – it ap-
ears important to find a better image
ɔr society.

To be sure, there abides in religious
hinking a far-off ideal upon which
ıen of good will, regardless of relig-
ɔus, political, or national allegiance,
re virtually agreed. It is the vision
f a millennial era in which all men
re saintly, regenerate beings living in
he immediacy of loving relationships
vith God and one another in one
lorified, human family.

But this is not the vision over which
iberal and libertarian disagree and
vhich can serve the needs of our time.
Both are sufficiently realistic to recog-
ize that we must deal with human
ature and the earthly situation as
hey are, and the concept of a
iable Christian society for the fore-
eeable future must acknowledge
ıese realities.

The question must therefore return:
ı what terms and toward what ends
hould Christians think, if the Chris-
ian Gospel is to be relevant? What is
ıe image of society, at least for our
ime, by which decisions may be most
hopefully directed and conditioned?

In its broad and general form we suggest it is this: *The only Christian society this side of total redemption for all men is one in which the Christian evangel is free to operate; in which individual Christian judgments and concern have opportunity to be persuasive; in which each member of the society has scope to lead a creative, useful life according to his own lights and capacities; in which personal responsibility is maximized; and impersonal power complexes affecting freedom of choice in all areas of activity kept at a minimum consistent with social order!*

We are inclined to believe that even here the liberals and libertarians could find common ground for agreement. But then it becomes necessary to look at *means*, and here is the real rub!

The Problem of Means

The means too often endorsed by the latter-day liberal, the means suggested in the parable of "Structured Neighborliness," the means implied in a liberal's answer to Mr. Keiser's questions, are those which appear to deny the authoritative injunction: "Not by might, nor by power, but by my spirit, saith the Lord!"

They are means which embrace the verdict attributed to Reinhold Niebuhr, that "there must be subordination of man to man if the institution of civilization is to exist."

They are means by which the individual, through such equivocating phrases as "social justice," "equality," "the responsible society," and "for his own good," becomes increasingly minimized under intensifying collective coercion and control.

They are the means, in short, which Dr. Butman believed he saw sym-

bolized in the up-dated parable and against which he felt he must vigorously protest. The parable appeared to him, as it does to us, to substitute organized, governmental power for the operations of the Christian spirit.

If, as seems implied further in Mr. Keiser's questions, this is the way it must be because of the complexity and structured powers of our age, it may be that he is being realistic. But if this be realism, is he not confessing the social irrelevance and essential bankruptcy of Christianity?

Coercion Cannot Be Christian

We are sure that in the evident depth of his Christian concern, Mr. Keiser is as disturbed by the dilemma as we are. Time and again he asks: "What should be the role of the Christian?" "Is this something which Christians are called to do?" "How can individual Christians . . . be heard?" "What is the role of the churches?"

We submit – and earnestly request Mr. Keiser, or any other, to enlighten us if we are wrong – that *anything resembling the redeeming, liberating spirit of Christ cannot express itself in and through massive, coercive, aggregations of power!* Neither the Kingdom of God nor anything resembling a Christian America can be accomplished by such force!

If, in the face of unlovely realities, force is nevertheless employed, to the degree that force is substituted for love and moral suasion, the Christian spirit is absent! Nothing would appear more self-righteously absurd than a picture of "redeemed individuals" saying in effect: "If they won't behave like Christians, we'll make them!"

To dignify force by calling it Christian, even though it appear the only thing to do, is to rationalize in a vain attempt to make Christianity relevant where it is not. Either this, or we are redefining Christianity in terms borrowed more from the secularists and moral relativists than from Jesus Christ!

Perhaps the fundamental issue will be even clearer if we acknowledge that agencies and operations do not necessarily lose their Christian quality because of size or auspices. Millions of Americans contribute voluntarily to and through such large-scale agencies as CROP, CARE, Church World Service, and the several health funds, and, insofar as they give from generosity and concern, certainly the spirit of Christ is there!

Yet it must be said of even the voluntary agencies, including the church, that insofar as individuals are solicited by the all-too-familiar gimmicks and adventitious devices substituted for genuine generosity and concern, the spirit of Christ may *not* be there!

A New Set of Questions

Certainly in the realm of "doing good unto others," the Christian spirit is manifest, not in results but in motive. We have it in highest authority that "the gift without the giver is bare." And this, it seems to us, is the fundamental issue between the social philosophies implicit in the writings herein reproduced from Mr. Keiser and Dr. Butman!

When, how, under what conditions, therefore, can Christians properly speak as Christians?

What are the Christian means for meeting the problems that face us?

When the Christian feels it necessary to compromise by accepting or advocating secular, coercive measures for particular situations, what happens to his Christianity?

When the church relies upon the ate to accomplish what it believes to e morally desirable ends, and this eliance keeps increasing as more and ore functions are taken over by the ate, what is left of the church as the ody of Christ?

If a dictator should accomplish by ictatorial fiat the reforms which hristians would like to see accomlished, does he then become a hristian saint?

Are we so anxious to get certain ings done which we believe are ood that, at least in the realm of eans, we are ready to abandon hristianity as no longer relevant, xcept in purely personal matters?

In sum, is it not those who advocate nlarging exercise of coercive, corporte power – particularly governmental ower – who so surrender Christian itness that in the final reckoning ttle or no distinctively Christian witess remains?

Such questions are admittedly rhetrical, not for the purpose of assumng answers but for sharpening the sues! We believe they get closer to ne heart of current need for careful nquiry than Mr. Keiser's somewhat olitical questions.

They ask finally Dr. Butman's queson: *Does Christ speak to our age?* They ask: *Has Christianity become t last the vague humanism of sincere en who want to solve our problems ut without reference to standards, rinciples, the relation of means to nds, or concern for spiritual signifiance?*

We are eager to explore these eeper issues with liberals and fellow bertarians alike. Once again we firm Mr. Keiser's statement: these uestions are *not* academic. We canot remain neutral. Somewhere, somehow, the question of the relevance of the Christian spirit must be answered.

As of this writing, though we are sure that he represents fully as much of the Christian spirit as we, it does not appear that Mr. Keiser has either explicitly or implicitly answered.

The Libertarian's Social Vision

Meanwhile – at least for the sake of providing a point of departure for those whom we hope will engage with us in discussion – it may be well to present the image of the free society that we believe is generally held among libertarians.

It is only in a free society, they would say, that the Christian spirit can find its sufficient scope to work redemptively through individual responsibility and voluntary community. Where it is not free to exercise its leavening influence, where it must bend to the half-gods of giant, coercive power structures, it is hamstrung in its social relevance.

They therefore submit that of all the societies yet achieved in human history, and for all the imperfections remaining to be corrected, the historic structure and operating principles of our own American society are the closest to what may be called viably Christian.

They refer specifically to the fundamental Constitutional framework of checks and balances in federal, representative government; the limitations of central government by decentralization into the states and local communities; the function of government as defender of individual rights and liberties rather than the conferrer of privileges, immunities, and bounties to any one segment of society at the expense of others; and the Constitutional recognition of unalienable rights

as represented in free speech, free assembly, free press, free elections, freedom of worship, freedom of enterprise, and the freedom to enjoy the fruits of one's own labor.

To affirm the Christian moral validity of such a structure is not to say that what is loosely termed "the American Way of Life" is to be equated with "the Christian Way," if by "the American Way" is meant what Americans have frequently done with it. And it is not to say that the way to apply the principles of a free society to the problems of our day is clearly charted.

Sadly we note the blessings of liberty being perverted and corrupted by the abuses of liberty, as appears to be the natural peril of any freedom that is not undergirded by contemporary political and economic enlightenment or by moral principle and spiritual discipline among the citizenry.

A New Summons to the Churches

Yet, no abuse of freedom is more serious and self-defeating than the attempts to reduce and subvert it on the assumption that the coercive force of political institutions can better and more quickly accomplish what persuasion, the appeals to conscience, and the voluntary activities of free men cannot.

For the Church, in its concern for a Christian social order, to invoke the power of the state for such benevolent functions as can represent moral responsibility and the Christian spirit only when performed voluntarily by men of good will, is to surrender to Caesar the prerogatives of God!

In addition to its message of per
sonal salvation, the Church mus
therefore recover its divine privileg
and commission to do at least tw
things: show us, in contemporar
terms, where and how the line be
tween Caesar and God is to be drawn
and provide the moral sanctions an
spiritual cohesiveness by which fre
people may live and work together i
mutual respect, dignity, tolerance, an
helpfulness.

Can we not distil from our heritag
of Christian faith and the achieve
ments of a free society a more hopefu
and viable image for America tha
that which seems to be suggeste
and implied in Mr. Keiser's moder
parable?

May it not be that the lack of a sur
and clear image for a free and Chris
tian America is at least partly to blam
for such things as juvenile delinquenc
and individual irresponsibility?

Is not such an image necessary no
only to an individual's feeling a sens
of his uniqueness as an individual, bu
also to his experiencing that unique
ness within personality-fulfilling com
munity?

May not such an image do eve
more by imparting a sense of meanin
and direction to the material progres
of our time?

We of Spiritual Mobilization desir
earnestly to extend the hand of lovin
fellowship to any who are willing t
join us in the quest and testing of
better image for America.

Perhaps, instead of crossing sword
liberals and libertarians, in their sha
ing of the Christian spirit, can finall
join hands in grasping a commo
sword of truth!

The Prayer of a Questing Heart

Eternal God, in a day so beset with contending forces and philosophies that even those who would sincerely love Thee may be set against each other, Thou art still our reconciling guide and hope. In whatever place we stand within the encompassing temple of Thy love, all of us would acknowledge our private prejudices, our shortness of vision, our proneness to be contentious more than understanding and forgiving. Each of us is too ready to accept his ray of light for the total sun.

At this special season in which we are confronted anew with Thy summons to "peace on earth, good will among men," renew the Christ spirit within us. As Thy love entered human history in the face of poverty, oppression, cruelty, and the blindness of ignorance and bigotry, so may we, empowered by love born anew in the cradle of our hearts, enter redemptively into the needs of our own time. Grant us the grace to be healing, helping agents of Thy grace.

So lead us that the way we take shall be marked, not by our own wilfulness but by earnest seeking for truth. As we wish to be free, help us to inform freedom with obedience to Thine own truth, which alone can make and keep us free.

Deepen in us the purpose that shall continue to seek and pursue Thy purposes. Grant the guidance whereby our vision for our own and every land shall conform, not to the narrow visions and self-defeating means of men, but to vision and means of which Thou art the living part. Through the increasing knowledge, understanding, and insight of our own time speak to us more clearly and anew of the verities that are unconditioned by time. As we seek and learn, may our ways grow to be more like Thy ways; our thoughts, Thy thoughts; our will, Thy will.

Through Him we pray whom Thou, as Thine everlasting gift, hast never withdrawn as the Way, the Truth, and the Life. Amen.

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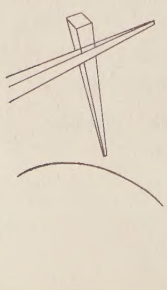

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